

# Dr. Dave Mathewson, New Testament Theology, Session 10, Covenant (OT and NT), Part 2 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Mathewson, NT Theology, Session 10, Covenant (OT and NT), Part 2, Biblicalelearning.org, BeL

Dr. Mathewson's lecture explores the concept of the covenant in both the Old and New Testaments, focusing on how Jesus Christ fulfills the Abrahamic, Davidic, and Mosaic covenants. He argues that the blessings and promises associated with these covenants extend to Christ's followers through their union with him. **The lecture further examines how the New Testament portrays the new covenant as a fulfillment of Old Testament prophecies, particularly those found in Jeremiah and Ezekiel.** This fulfillment is seen in the person of Jesus Christ, inaugurating a new relationship between God and his people. **Ultimately, Dr. Mathewson contends that the blessings of salvation, such as forgiveness of sins and the reception of the Holy Spirit, are inextricably linked to the new covenant established and fulfilled through Christ.** Finally, the not yet aspect is touched on in the consummation of the new covenant in the new creation of Revelation 21.

**2. 12 - minute Audio Podcast Created on the basis of Dr. Mathewson, NT Theology, Session 10 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → NT Introduction → NT Theology).**



**Mathewson\_NTThe  
ology\_Session10.mp**

### 3. Briefing Document: Mathewson, NT Theology, Session 10, Covenant (OT and NT), Part 2

Here's a briefing document summarizing the key themes and ideas from the provided excerpts of Dr. Mathewson's lecture on "The Covenant, Old Testament and New Testament, Part 2":

#### Briefing Document: Dr. Mathewson on the Covenant in the New Testament

##### Main Themes:

- Fulfillment of Old Testament Covenants in Jesus Christ and His Followers:** Dr. Mathewson emphasizes that the New Testament presents Jesus as the fulfillment of key Old Testament covenants (Abrahamic, Davidic, and Mosaic). Crucially, this fulfillment extends not only to Jesus but also to his followers, who participate in the blessings and promises of these covenants by virtue of their union with Christ.
- The Abrahamic Covenant:** Jesus is presented as the true seed of Abraham, fulfilling the promises made in Genesis. Furthermore, believers in Christ are also considered Abraham's seed, inheriting the promises made to him (Galatians 3:29). Revelation 7:9, depicting a multitude that no one could number, is seen as an allusion to the Abrahamic promise of innumerable offspring.
- The Davidic Covenant:** The New Testament unanimously identifies Jesus as the son of David, the promised Davidic king. Texts like Hebrews 1:5 and Ephesians 1 reference Old Testament passages (Psalm 2, 2 Samuel 7, Psalm 110) to support this claim. Importantly, the Davidic covenant is also applied to believers, as seen in 2 Corinthians 6:18 and Revelation 21:7, where God calls them "sons and daughters." This links to the concept of imputation, where Christ's obedience is attributed to believers.
- The Mosaic Covenant:** Jesus fulfills the Mosaic Law not by simply keeping it, but by being what the law pointed to, bringing it to completion. Paul in Galatians argues that the Mosaic covenant was temporary, serving as a guardian until the arrival of Christ, the true fulfillment of the Abrahamic covenant. Hebrews chapter eight also suggests the old covenant has run its course as it is fulfilled in the new covenant that has now been inaugurated in the person of Jesus Christ.

- **The New Covenant as Culmination:** The lecture focuses on the New Covenant promised in Jeremiah 31 and Ezekiel 36-37. This New Covenant is seen as the overarching covenant that culminates and fulfills all the other covenants (Abrahamic, Mosaic, and Davidic). All the blessings of salvation are tied inextricably to the New Covenant.
- **Essentials of the New Covenant:** Needed due to Israel's sin and rebellion.
- Unbreakable because the law will be written on the hearts of God's people.
- Based on God's prior act of redemption.
- Offers complete forgiveness of sins.
- Points to the coming of a Messiah whose death and resurrection will enact the covenant.
- **Already/Not Yet Fulfillment:** While the New Covenant is already being fulfilled in Christ and his people (the church), it will have a consummated fulfillment in the new creation described in Revelation 21.

#### Key Ideas and Facts:

- **Galatians 3:16, 29:** Paul equates Jesus with the seed of Abraham, and believers in Christ are also considered Abraham's seed, inheriting the promises. Quote: "If you belong to Christ then you are Abraham's seed and heirs according to the promise."
- **Revelation 7:9:** The "great multitude that no one could count" is interpreted as a fulfillment of the Abrahamic promise of innumerable offspring.
- **2 Samuel 7:** The Davidic covenant promises a descendant of David whose kingdom will be established forever. This is fulfilled in Jesus Christ (according to the New Testament).
- **2 Corinthians 6:18:** The promise to David of God being his father and David being his son is applied to believers: "I will be a father to you, and you will be my sons and daughters."
- **Revelation 21:7:** Believers inherit all things, and God will be their God, and they will be his sons.
- **Matthew 5:17:** Jesus states he came "not to abolish the law... but to fulfill them," emphasizing his role in bringing the Mosaic Law to its intended completion.

- **Galatians 3:** Paul argues for the temporary nature of the Mosaic covenant.
- **Hebrews 8:** The author argues that Jesus Christ brings about a superior covenant and quotes Jeremiah 31.
- **Matthew 26:28 & Luke 22:20:** In the Lord's Supper, Jesus says, "This is my blood of the [new] covenant, which is poured out for many for the forgiveness of sins"
- **John 7:37-39:** Jesus' promise of "rivers of living water" flowing from believers is interpreted as referring to the Holy Spirit, which is tied to the New Covenant promise in Ezekiel 36.
- **John 3:3-5:** Jesus tells Nicodemus that one must be "born of water and spirit" to see the Kingdom of God, which Dr. Mathewson links back to Ezekiel 36 and the promise of a new heart and spirit.
- **Importance of Anchoring Salvation in the New Covenant:** All blessings of salvation (Holy Spirit, redemption, forgiveness of sins) are tied to the New Covenant. "There is no salvation, and there are no blessings of salvation apart from the new covenant that God has promised and established with his people."

#### Quotes:

- "Jesus is the true seed of Abraham, but we are also Abraham's seed by virtue of belonging to Christ, who is the seed of Abraham."
- "So, all over we find the that Jesus, assumption and explicit indications that Jesus is the son of David and he fulfills the promises made to David."
- "Now Jesus is saying I have come not to abolish the law and the prophets but to fulfill them. How does Jesus fulfill the Mosaic law as part of the Mosaic covenant? Well, simply that Jesus' life and teaching is what the law was actually pointed to."
- "...in the same way that the Abrahamic covenant has been established, another covenant cannot come along and supersede it, set it aside, or add to it."
- "So notice in this text not only the lengthy Jeremiah 31 quotation but once more the fact that the old covenant, what the old covenant was meant to do, will find its ultimate fulfillment and expression in the new covenant..."
- "So that is when we start reading the New Testament, and we start talking about things like being our salvation, being saved, being redeemed, receiving the Holy Spirit, that my sins have been forgiven, that I now have a personal relationship

with Jesus Christ, all this language that we like to use as Christians. What is important is that we anchor that in the new covenant."

- "So, by putting these two together, Jesus anticipates that his death on the cross would be the ratification of the new covenant."
- "In other words, again, Jesus Christ is inaugurating the new covenant."

This briefing document provides a comprehensive overview of Dr. Mathewson's lecture, highlighting the interconnectedness of the Old and New Testaments through the lens of covenant theology. It also emphasizes that this is being fulfilled in the person of Jesus Christ.

## 4. Study Guide: Newman, Synoptic Gospels, Session 10, Covenant (OT and NT), Part 2

### Covenant Theology: Old and New Testaments

#### Study Guide

This study guide is designed to help you review the key concepts related to covenant theology as presented in Dr. Mathewson's lecture. It includes a quiz, essay questions, and a glossary of terms.

#### Quiz

Answer the following questions in 2-3 sentences each.

1. How does Paul connect Jesus to the Abrahamic Covenant in Galatians?
2. According to Mathewson, how does Revelation 7:9 relate to the Abrahamic Covenant?
3. In what ways is Jesus seen as the fulfillment of the Davidic Covenant?
4. How does 2 Corinthians 6:18 apply the Davidic covenant to believers?
5. How does Matthew 5:17 describe Jesus' relationship to the Mosaic Law?
6. According to Paul in Galatians 3, what was the purpose of the Mosaic Covenant?
7. How does Hebrews 8 argue for the superiority of the New Covenant?
8. What are the essential elements of the New Covenant as described by Mathewson, drawing from Jeremiah and Ezekiel?
9. How do different dispensational perspectives understand the fulfillment of the New Covenant in relation to Israel and the Church?
10. According to the lecture, how is the Holy Spirit connected to the New Covenant?

#### Quiz Answer Key

1. Paul identifies Jesus as the true "seed" of Abraham (Galatians 3:16), indicating that the promises made to Abraham are fulfilled in Christ. Furthermore, Paul states that those who belong to Christ are also considered Abraham's seed and heirs to the promises (Galatians 3:29).

2. Mathewson suggests that the "great multitude that no one could number" from every nation in Revelation 7:9 alludes to the Abrahamic promise of innumerable offspring. This signifies that God's people, through Christ, fulfill the promise made to Abraham.
3. The New Testament identifies Jesus as the son of David, the descendant promised in the Davidic Covenant (2 Samuel 7). Texts like Hebrews 1:5 apply Davidic covenant formulas to Jesus, affirming his role as the Davidic king.
4. 2 Corinthians 6:18 quotes 2 Samuel 7:14 ("I will be a father to you, and you will be my sons and daughters") and applies it to believers. This indicates that, through Christ, believers also become sons and daughters of God, inheriting the promises made to David.
5. Matthew 5:17 states that Jesus came not to abolish the Law (Mosaic Law) but to fulfill it. Mathewson interprets this to mean that Jesus' life and teachings represent the goal and completion of the Mosaic Law.
6. Paul argues that the Mosaic Covenant served as a temporary guardian, protecting and preparing the people of God until the coming of Christ (Galatians 3). Its purpose was to maintain the people until the promised seed (Christ) arrived.
7. Hebrews 8 argues for the superiority of the New Covenant by quoting Jeremiah 31, which anticipates a new relationship between God and his people. The author argues that Jeremiah's anticipation suggests that the Old Covenant was not God's final word and would become obsolete.
8. The essential elements include the New Covenant being needed due to Israel's sin, it will not be broken, it is based on God's prior act of redemption, it offers complete forgiveness of sins, and it points to the coming of a Messiah.
9. Classical dispensationalism sharply distinguishes between Israel and the Church, arguing that the New Covenant is exclusively for Israel. Progressive dispensationalism sees an "already, but not yet" fulfillment in the Church, with a future fulfillment for Israel.
10. The lecture emphasizes that the Holy Spirit is not merely a church doctrine but is directly tied to the promises of the New Covenant found in texts like Joel 2 and Ezekiel 36. The presence and gifts of the Spirit are blessings of salvation received through participation in the New Covenant.

## Essay Questions

Consider the following questions and develop well-supported essays based on the source material.

1. Analyze how the concepts of "already" and "not yet" apply to the fulfillment of the Abrahamic, Davidic, and New Covenants in the New Testament.
2. Compare and contrast the role of the Mosaic Covenant in relation to the Abrahamic Covenant according to Paul in Galatians and the author of Hebrews.
3. Discuss the implications of understanding Jesus' obedience as being imputed to believers in light of the Davidic Covenant.
4. Explain how the New Covenant fulfills the promises of the Old Testament, particularly focusing on the themes of forgiveness, the indwelling of the Spirit, and the restoration of God's people.
5. Evaluate the different perspectives on the fulfillment of the New Covenant in relation to Israel and the Church, considering both dispensational and non-dispensational viewpoints.



## Glossary of Key Terms

- **Abrahamic Covenant:** The covenant God made with Abraham promising numerous descendants, land, and blessings to all nations through his offspring.
- **Davidic Covenant:** The covenant God made with David promising that his descendant would establish an eternal kingdom.
- **Mosaic Covenant:** The covenant God made with Israel through Moses at Mount Sinai, containing laws and commandments for the people to follow.
- **New Covenant:** The covenant promised in Jeremiah 31 and Ezekiel 36, characterized by a new heart, the indwelling of the Spirit, and forgiveness of sins.
- **Fulfillment:** The completion or realization of a promise or prophecy. In the context of the New Testament, it refers to how Jesus and his followers fulfill the Old Testament covenants.
- **Seed of Abraham:** A term used by Paul to refer to Jesus as the primary fulfillment of the Abrahamic Covenant, and by extension, to believers who are united to Christ.
- **Imputation:** The theological concept of attributing or crediting something (like righteousness or sin) to someone.
- **Dispensationalism:** A theological system that divides history into distinct periods or dispensations, each with its own way of God administering his plan.
- **Already, Not Yet:** A concept referring to the tension between the present reality of God's kingdom and its future consummation.
- **Messiah:** The promised deliverer of the Jewish people, often associated with the Davidic Covenant. In Christianity, Jesus Christ is recognized as the Messiah.

## 5. FAQs on Newman, Synoptic Gospels, Session 9, Session 10, Covenant (OT and NT), Part 2, [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

Here is an 8-question FAQ based on the provided text:

### **What is the significance of Jesus being called the "seed of Abraham"?**

According to Paul in Galatians 3:16, Jesus is equated with the "seed of Abraham," fulfilling the Abrahamic Covenant. This means the blessings promised to Abraham are now extended to all nations through Christ. Furthermore, believers who belong to Christ are also considered Abraham's seed and heirs, inheriting the promises made to Abraham (Galatians 3:29).

### **How does Revelation 7:9 relate to the Abrahamic Covenant?**

Revelation 7:9 describes a great multitude that no one could count, comprised of people from every nation, tribe, people, and language. This imagery alludes to the Abrahamic promise in Genesis 15-17, where God promised Abraham that his offspring would be so numerous they would be uncountable, like the stars in the sky or the sand of the sea. Thus, the multitude in Revelation 7:9 represents the fulfillment of God's promise to Abraham of innumerable offspring.

### **How is the Davidic Covenant fulfilled in Jesus?**

The New Testament unanimously identifies Jesus Christ as the son of David and the promised descendant who would establish David's throne and kingdom forever (2 Samuel 7). Texts like Matthew 1:1, Hebrews 1:5, and references to Psalm 110 all point to Jesus as the fulfillment of the Davidic Covenant. The word "Christ" itself is often understood to carry Messianic connotations, further linking Jesus to the Davidic line.

### **How do believers participate in the fulfillment of the Davidic Covenant?**

Similar to the Abrahamic Covenant, the promises made to David also extend to believers. 2 Corinthians 6:18 quotes 2 Samuel 7:14, applying the promise of God being a father and people being sons and daughters not to Christ alone, but to his followers. Revelation 21:7 further reinforces this idea in the context of the new creation. By belonging to Christ, believers become true sons and daughters of God, fulfilling the Davidic Covenant. This concept also supports the theological notion of imputation, where Christ's obedience is attributed to believers.

### **How does Jesus fulfill the Mosaic Covenant (the Law)?**

Jesus fulfills the Mosaic Law not by abolishing it, but by bringing it to its intended completion (Matthew 5:17-20). Matthew presents Jesus' life, ministry, and teaching as the ultimate goal and fulfillment of what the Law pointed towards. Paul argues in Galatians 3 that the Mosaic Covenant served a temporary role, preparing the way for Christ. Now that Christ has come, the Mosaic Covenant is no longer binding on believers, as its purpose has been fulfilled in Him.

### **What is the significance of the New Covenant, and how does it relate to the other covenants?**

The New Covenant is presented as the overarching covenant that brings fulfillment to the Abrahamic, Davidic, and Mosaic covenants. The New Covenant is needed because of Israel's sin and rebellion (Jeremiah, Ezekiel). The essentials of the new covenant are that it cannot be broken, it will be based on God's act of redemption, it offers complete forgiveness of sins, and it points to the coming of a Messiah whose death and resurrection will enact the covenant. The new covenant is tied inextricably to salvation.

### **How do the Gospels portray Jesus inaugurating the New Covenant?**

The Gospels depict Jesus as inaugurating the New Covenant through various acts and teachings. In Matthew 26:28 and Luke 22:20, during the Last Supper, Jesus refers to his blood as the "blood of the [new] covenant," signifying that his death would ratify the New Covenant and bring forgiveness of sins. Additionally, Jesus' dispensing of the Holy Spirit (John 7:37-39), the concept of being "born again" of water and spirit (John 3, Ezekiel 36), and his offer of forgiveness of sins all allude to the New Covenant. Jesus also began to gather a new people who would respond to him in faith.

### **How does dispensationalism view the fulfillment of the New Covenant?**

Classical dispensationalism draws a sharp distinction between Israel and the Church, asserting that the New Covenant is exclusively for national, ethnic Israel and that the Church merely receives some of its spiritual blessings. Progressive dispensationalism, on the other hand, argues that the New Covenant is already being fulfilled in the Church (made of Jews and Gentiles) through Christ, while still reserving a future eschatological fulfillment for Israel. Regardless of the dispensational view, the New Testament consistently demonstrates that the New Covenant is fulfilled in Jesus Christ and extended to all who belong to Him.